

220 *Of the NATIVES of*

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278 two days three times a day : this produces a purging, and generally gives great relief. After some time, if the cure is not completed, they repeat it again. They neither use lancets nor cupping glasses, but with a pair of wooden pincers draw up the skin, and pierce it with an instrument of chrystal made on purpose, letting out as much blood as they want.

In pains of the back they rub the part affected before a fire with a root of the cicuta, being careful not to touch the joins, which they say would produce spasms. In pains of the joints they place upon the part a little pyramid, made of a fungus which grows upon the birch-trees, and set the top of it on fire, letting it burn 'till it comes to the skin, which then cracks, and leaves a wound behind that yields a great quantity of matter. The wound they cure with ashes of the fungus, but some give themselves no trouble about it at all. The root of the anemonides, or ranunculus, they use to hurt or poison their enemies ; and they likewise poison their arrows with it.

C H A P. XIX.

Of the BURIAL of the DEAD.

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775 **T**HE burial of the dead, if one can call throwing them to the dogs a burial, is different here from what it is in any other part of the world ; for instead of burning or laying the dead bodies in some hole, the *Kamtshadales* bind a strap round the neck of the corpse, draw it out of the hut, and deliver it for food to their dogs : for which they give the following reasons ; that those who are eaten by dogs will drive with fine dogs in the other world ; and that they throw them round
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near the hut, that evil spirits, whom they imagine to be the occasion of their death, seeing the dead body, may be satisfied with the mischief they have done. However, they frequently remove to some other place, when any one has died in the hut, without dragging the corps along with them. 764
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They throw away all the cloaths of the deceased, not because they imagine they shall have occasion for them in the other world, but because they believe that whoever wears the cloaths of one that is dead will certainly come to an untimely end. This superstition prevails particularly among the *Kuriles* of the *Lopatka*, who would not touch any thing which they thought had belonged to a dead person, although they should have the greatest inclination for it. The Cossacks make use of this superstition to prevent one another sometimes from selling ready-made cloaths, by assuring the buyer that they belonged to a dead person. 784

After the burial of the dead they use the following purification: Going to the wood they cut some rods, of which they make a ring; and creeping through it twice, they carry it to the wood, and throw it towards the west. Those who dragged out the body are obliged to catch two birds of one sort or other; one of which they burn, and eat the other with the whole family. The purification is performed on the same day; for before that they dare not enter any other hut, nor will any body else enter their's. In commemoration of the dead, the whole family dine upon a fish, the fins of which they burn in the fire. 764

1. [Chapter XX. which discusses the three Kamchadal dialects was not translated "as they are very unintelligible to an English reader." Chapter XXI is in the Koryak File as Source 23.]

ARCHEOLOGICAL INVESTIGATIONS IN KAMCHATKA

	Men		Women	
	Average	Stand. dev.	Average	Stand. dev.
Stature.....	1,397 mm.	5.4	1,465 mm.	4.8
Length of head.....	188 mm.	6.6	163 mm.	6.7
Width of head.....	149 mm.	5.7	144 mm.	4.9
Cephalic index.....	78.9	3.9	79.5	3.7
Width of face.....	144 mm.	6.7	137 mm.	4.3
Cephalic facial index.....	96.5	3.3	94.9	3.6

The Kamchadal, prior to embracing Christianity, threw away their dead to be devoured by dogs, and therefore no skeletal remains were found while excavating prehistoric sites. Only in one pit on the mouth of the River Kavrán were prehistoric human bones discovered, and among them were two skulls in good condition for measurement.¹ One of the skulls seemed to be that of a woman, the other of a man. The length of skulls was 177 mm. and 188 mm., the width 136 mm. and 143 mm. and consequently the indices 76.9 mm. and 77.9 mm. According to Broca 2 units may be added to the cephalic index of skulls to obtain the cephalic of the living. Adding 2 units to 76.9 and 77.9 mm. we have 78.9 mm. and 79.9 mm., figures nearly equal to averages of the cephalic index of the present-day Kamchadal.

Plate 1 shows photographs of Kamchadal men, women and young girls. Plate 2, figure 1, represents elders of some villages of the western shore of Kamchatka.

SANITARY CONDITIONS AMONG THE KAMCHADAL

The Russian conquerors have exercised a disintegrating influence on the family life of the Kamchadal. Among the Kamchadal, unchastity has been more or less common in the case of girls before marriage and of women after marriage. The Russians made liberal use of this custom and in this manner syphilis brought by them was widespread among the Kamchadal. This contagious illness resulted in different inherited diseases. In twenty-six villages of the western coast of Kamchatka, out of a population numbering 2,500, 250 people (i.e., 10 per cent) were, according to my census in 1911, cripples (blind, deaf-mute, humpbacked, lame persons and so forth); particularly were there many blind people, an average of 1 per cent, and half of the population was suffering from eye diseases. Plate 2, figure 2, shows a photograph of 11 blind men and women of the village Kharyusovo, which has 200 inhabitants; i. e., 5.5 per cent of the population are blind.

These observations refer to the year 1911 and it would be fair to relate observations of later years.

Dr. Shirokogoroff,² basing his statement on a recent (1919-1920) medico-statistical survey by Dr. Puxov who put his material at his disposal, says that some

¹ One skull was discovered on the Kuril Lake (see p. 62), but it was not in good condition for measurements.

² S. Shirokogoroff, *Northern Tungus Migrations in the Far-East*, The Journal, North China Branch, Royal Asiatic Society, vol. LVII, 1926, p. 174.

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The Itel'mens believed in evil mountain and forest spirits, the sea-spirit, Mitg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

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The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

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The bodies of dead adults were given to the dogs to eat; children were buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

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In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

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Information about the abundance of fur on Kamchatka received from Luka Morozko and Atlasov attracted the attention of the tsarist government and the Yakutian governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

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The Itel'mens' struggle against extortions and oppression expressed itself at first in attacks on individual representatives of the tsarist government and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

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The quelling of rebellions by armed force and the arbitrary rule of the local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other diseases which devastated entire districts. The remnants of the various clans could no longer exist independently and united into larger territorial units. Thus, instead of the former clan villages, new settlements sprang up, inhabited by members of various clans. New villages were also created by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

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The system of tax collection through the village elders and the development of barter with Russians resulted in the accumulation of private property in the hands of some individuals. As early as the 1730's, there were toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

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The economic condition of the Itel'mens did not improve in the latter half of the 18th century. This was due above all to the system of tax collection and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too, was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.